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Grenfell's suggestion<sup>1</sup> that the prayer was buried with a mummy—a hint that throws a flood of life upon the closing lines—and he gives no description of the papyrus.

The connecting link between these two documents the editor finds in their common reference to Christ as having broken the claw of death (χάρων). Understanding the Oxyrhynchus Logia and the gospel quotations in 2 Clement to represent the Gospel according to the Egyptians, he assigns the Coptic fragments to that gospel. Further, since the fourth-century prayer connects itself with the Coptic fragments in the reference to the claw of death, it may be taken as reflecting the Gospel according to the Egyptians, and its sketch of the life and death of Jesus thus takes on the importance of an epitome of that gospel.

Ingenuous as this is, the links which bind the Greek prayer to the Coptic fragments, and the Coptic fragments to the Gospel according to the Egyptians, are hardly strong enough for the strain put upon them, while Harnack's assignment of the Oxyrhynchus Logia to the Gospel according to the Egyptians is by no means certain enough to build upon. Jacoby's little book is thus a plexus of conjectures, and, from the critical point of view, disappointing.

EDGAR J. GOODSPEED.

THE UNIVERSITY OF CHICAGO.

DER ERSTE CLEMENSBRIF. Untersucht und herausgegeben von RUDOLF KNOPF. (= "Texte und Untersuchungen," Neue Folge, V, 1.) Leipzig: Hinrichs, 1899. Pp. iv + 194. M. 6.

THE only reason for reëditing 1 Clement after Lightfoot is that we now have a witness to the text unknown to that master of early Christian literature. Knopf has availed himself of the Latin version, made accessible in Dom Morin's *Anecdota Maredsolana*, II (1894), and, comparing this with the Codex Alexandrinus, preferred by Lightfoot, the Constantinopolitanus of Bryennios, and the Cambridge Syriac manuscript, he has reconstructed the Greek text with a completeness

<sup>1</sup> The description of the papyrus in MESSRS. GRENFELL AND HUNT'S *Inventory of Greek Papyri in the Gizeh Museum* runs: "10263. Prayer. Fourth or fifth century A. D. Apparently had been buried with a mummy. 1 *selis*. 18.7 × 33 *cm*. Fibers horizontal. Script good-sized semi-uncial. Contents: Christian prayer addressing Christ under various titles. *Inc. ἐπικαλοῦμαι σε θεὸν τῶν οὐρανῶν*. Nearly complete; 18 lines." While this *Inventory* is still unpublished, it must have been accessible to Reitzenstein at Gizeh, being part of the official catalogue of the museum.

not hitherto attained. The Old Latin version proves to be a very important witness. It was made in all probability between 150 and 230 A. D., and the eleventh-century codex, used by Morin, while not preserving the original Latin in its integrity, still gives us a valuable link in the chain which reaches back to that early date. It is especially valuable for chaps. 57-64, which are lacking in the Codex Alexandrinus. Here Knopf is able to show that several of Lightfoot's conjectural readings were at fault.

Besides the finely printed text, with full critical apparatus and extensive prolegomena, all of high value, our editor gives us a discussion of the literary character of the epistle. This is one of the best things in the book. It shows clearly how little information the letter contains as to the actual state of affairs in Corinth. We learn that there was controversy in that church, and that certain presbyters had been deposed by a faction, but that is about all. (Knopf does not follow Wrede in holding that it was a dispute between *Amt* and *Geist*, though he acknowledges his indebtedness to him in other ways.) In the reviewer's opinion Knopf's conclusion is sound: 1 Clement is a sort of homily, belonging to the "Erbauungslitteratur" of the post-apostolic age. It was designed for public reading, and, in whole or in part, was probably so read in Rome as well as in Corinth. There are several other writings, dating from the latter part of the first or early in the second century, which our editor puts into the same general class. Such are Hebrews, James, 1 Peter, Barnabas, and, a little later perhaps, 2 Clement. It is a satisfaction to find one who must needs busy himself with the *minutiae* of text-criticism also endowed with that delicate literary sense which enables him to enter into the consideration of problems of a wholly different kind, and to do this, not only with pleasure to himself, but also with profit to his readers.

JOHN WINTHROP PLATNER.

HARVARD DIVINITY SCHOOL.

TATIANS SOGENANNTA APOLOGIE. Exegetisch-chronologische Studie. Von R. C. KUKULA. Leipzig: Teubner, 1900. Pp. 67. M. 2.40.

"ALTERSBEWEIS" UND "KÜNSTLERKATALOG" IN TATIANS REDE AN DIE GRIECHEN. Von R. C. KUKULA. Wien: Selbstverlag des Verfassers, 1900. Pp. 28.

MUCH of the first of these pamphlets is devoted to the emendation and interpretation of various difficult passages in Tatian's *Address to*